







THE
MISSIONARY MAGAZINE
 AND
CHRONICLE;

RELATING CHIEFLY TO THE MISSIONS OF

The London Missionary Society,

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Blomfield-street, Finsbury, and by Messrs. Hankey, the Society's Bankers, 7, Fenchurch-street, London; in Edinburgh, by Mr. George Yule, Broughton Hall; in Glasgow, by Mr. Risk, 9, Cochrane-street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.



DRY HARBOUR STATION, JAMAICA.

In the north of Jamaica, the Society has two principal stations, one situated at First Hill, in the parish of Trelawney, the other at Dry Harbour, in the parish of St. Ann's, occupied respectively by the Rev. John Vine and the Rev. William Alloway.

The Dry Harbour station, a view of which is given on this page, was commenced in April, 1835. When the brethren first visited the neighbourhood they found the people entirely destitute of the means of religious instruction, and living in a state of deplorable ignorance and degradation. They chiefly consist of the agricultural labourers employed on the extensive estates surrounding the town of Dry Harbour, and their number collectively has been estimated at nearly

1500. These are the objects whose spiritual good is mainly contemplated by our Mission in this part of Jamaica.

Subsequent to the period above stated, a piece of ground suitable for Mission premises was obtained, and the chapel and school-house, which form the principal object in the accompanying sketch, have been erected thereon.

Before the completion of the present place of worship, Mr. Alloway preached at Dry Harbour, first in a large dwelling-house, the gratuitous use of which was generously given for the purpose, and afterwards in a temporary chapel. He also frequently addressed the people in his own residence at Williamsfield, situated about three miles from the principal station, as well as at the out-post, Claremont, five miles to the eastward of it. Our brother still continues to hold occasional services at these places. His congregations average from 300 to 400 persons.

The schools, including those established at Claremont, are six in number, and contain altogether, nearly 400 scholars, whose progress in scriptural and general knowledge amply repays the labour bestowed. The new school-house at Dry Harbour was opened in April last, and, at the close of the religious services by which it was sought to improve the occasion, a collection was made which amounted to 53*l.* 15*s.*, besides which, donations have been made to the same object, amounting to nearly 500*l.* currency.

By the blessing of God upon his labours, Mr. Alloway had the satisfaction, in March, 1837, to form a church out of the members of his negro congregation, and since that period the number united in the fellowship of the Gospel has increased. In these our brother rejoices, hoping and believing that they have been savingly impressed by the truth as it is in Jesus, and that now they walk as heirs together of the grace of eternal life.

Among the events of a public nature by which the interests of this Mission have been favourably affected in common with our stations in the West Indies, the most conspicuous and important has been, the final emancipation of the apprenticed labourers on the 1st of August, 1838. An account of the deeply solemn and interesting services held on that day at Dry Harbour is contained in the *Missionary Magazine* for November last.

In April of the present year, the Mission sustained a peculiarly severe loss in the removal by death of Mr. Henry Russell, who laboured with great zeal, diligence, and efficiency, from February, 1836, to the period of his death, at Claremont, both as an evangelist and schoolmaster. Mr. Alloway considers this out-post as scarcely less important than the head station. Two buildings, a school-house and dwelling-house, have been erected there on land belonging to the Society. A large congregation of negroes assemble every Sabbath at Claremont, and the day-school, which has there been formed, contains 119 children.

Other means of usefulness are in operation at Dry Harbour, besides those now mentioned, too numerous to admit of being separately noticed in the present communication. The principal points only have been specified. It is believed that the Lord has graciously owned and blessed the efforts of the Society in this quarter. Mr. Alloway and his fellow-labourers have, from time to time, been privileged to behold signs of the descent of the promised blessing on the seed which they have sown, and they still pursue their sacred duties with the happy assurance that, while they plant and water, He who alone can give the increase will not withhold his aid, but graciously condescend to vouchsafe yet more abundant evidence of his favour.

ANNIVERSARY OF THE FIRST OF AUGUST IN JAMAICA.

SINCE the joyous intelligence of the celebration of the first of August, 1838, at our stations in the West Indies, was conveyed to the friends of the Society, many

pleasing testimonies have reached us in relation to the conduct of the religious negroes under the continued trial of their British liberty. Accounts have very recently arrived from three of our stations in the south of Jamaica, describing the manner in which the first anniversary of total emancipation has been observed by the newly enfranchised population in these quarters, and supplying another and yet more decisive proof than any before received, that the confidence reposed in these our fellow-subjects has not been misplaced. A signal blessing from on high is evidently attending the righteous act performed by the British nation in loosing the bonds of the prisoner, and letting the oppressed go free.

KINGSTON.

Under date 2nd of August, the Rev. John Wooldridge furnishes the annexed particulars of the celebration of the day at this station:—

I avail myself of this post to report briefly the observance and effect of our First of August Festival. I wish the Directors and some of our good friends could have been with us to witness the quiet joy of our sanctuaries, and the peaceful smiles of so many negro faces old and young. The morning was ushered in by multitudes with the voice of joy and praise, crowding while it was yet dark, into the house of God, and the day throughout was distinguished by sabbatic sanctity.

At eleven o'clock, a very interesting sight was witnessed in our school-house here. The children, about 100 in number, were examined in the presence of the parents, whom at my request they had invited to attend, to see and hear what their children were learning. A few white people of my congregation, and some teachers and probationers of the Mico Institution, added to the interest of the occasion. I was never better pleased with a school examination, and do not think you would often see more evidence of intellect in a school of English children.

The examination was conducted by the children themselves; the whole school questioning extemporaneously some boy or girl on the several subjects of grammar, geography, arithmetic, &c., in succession; each standing till unable to answer, when another that could, took the place, and sustained the test of their hard questions, and so on through several changes. One of the most interesting parts of the examination was the spelling and meaning of words; a whole vocabulary of which was produced in a few minutes; but by far the most gratifying was the series of instructive interrogations and replies which were elicited on the

Old and New Testaments. It was really a good sermon to us all, and many present looked on with their eyes overflowing with delight. After an address by myself and W. W. Anderson, Esq., the children, having been regaled with buns and lemonade, watered the cocoa-nut tree which we planted last year, singing part of the verses I composed for that occasion, with a little alteration.

In the afternoon I preached at my out-station, in Liguanea, from 1 Chron. xxix. 5, "Who then is willing to consecrate his service this day unto the Lord?" it having been arranged to make a collection toward enlarging our accommodations there, and my colleague, Mr. Ingraham, having addressed the people in the morning. The thank-offerings presented on the occasion amounted to about 20*l*. And I will say, in spite of all the croaking about our ruined colony, we have all abundant cause for grateful joy in the effect of that righteous act which has abolished for ever the tyrant Slavery from our shores. My own conviction is, from all I see and hear, that the grand experiment of abolition has succeeded well, notwithstanding the hinderances which have been created by the opposition of the adverse party; so that the problem is now settled for ever, and slavery proved to be impolitic as well as wicked wherever it exists,—and this is a great step towards the world's freedom. I cannot be insensible, however, to many evils which exist among the people, as the consequence of their past slavery; but am convinced that as religious influence upon England brought about their freedom, so religious influence upon them has made their transition easy.

MORANT BAY.

In a letter of the same date, the Missionary at this station, Rev. B. Franklin, thus alludes to the subject:—

Impatient to enter upon the anticipated pleasures of the day, unwilling to await the morning smiles of the sun, at four o'clock, A.M., the people lighted up the chapel.

The morning was quiet, the rustling boughs of the neighbouring trees were at rest, nothing was heard from without, save "the murmuring surge" of the Caribbean sea.

This was the appointed season for prayer: about 150 persons were present. Many arrived from the country stations, some at 10, others at 12 o'clock, on the preceding evening. Here our souls were refreshed, while we pleaded for "the glorious liberty of the sons of God." At the close of this meeting the country members joined those of the town in making arrangements for the second breakfast.

At eleven o'clock we held another service, our congregation was very good, and they gave me their attention while I preached from Ex. xii. 26, "What mean ye by this service?"

The religious services of the day being concluded, our friends actively applied themselves again to the necessary arrangements for the second breakfast, which was contemplated by them with delighted feelings.

Our new school-room and master's house were so far completed as to furnish excellent accommodation for our repast, which in fact may be regarded as an opening of the new building. On the area of the whole edifice we laid out five tables; that at the head was twenty-six feet long, to which four others were placed at right angles, each thirty feet in length. The decoration of the room was formed with cocoa boughs, studded with the blossoms of the oleander, acacia, lisonia, belladonna, and of the laurestina. At the head of the room was a motto, "Fear God, honour the Queen;" and at the foot thereof, another was pre-

fixed, "Freedom;" both ingeniously wrought in flowers by Mr. Howell.

At three o'clock, about 160 persons sat down at the respective tables; among our guests was T. Thomson, Esq., senior magistrate of St. Thomas in the East.

The cloth being removed, two of the children from our day-school were introduced; the first was a promising lad of colour. I examined him on the historical and physical geography of Jamaica. He repeated also the parable of the prodigal son. This youth was followed by a little girl who repeated the 84th Psalm. After dinner we sang,

"Praise God from whom all blessings flow," and separated.

I cannot close this paper without noticing the pleasing example which the negro set the European, leaving his home on the preceding evening to be in time for the worship of God in public at four o'clock on the following morning. I had only to ask their attendance, and they came. Oh, that such regard for the means of grace possessed every church in the land of my birth! Then the empire of Satan would be broken up, his captives would be free, and even Madagascar, now stained with the blood of the saints, would acknowledge a Saviour's reign! Then numbers of dear young men would come forward to the help of the Lord, the coffers of the rich would be opened, their money would be consecrated to the God of Missions, and a song of universal praise would burst forth from every land!

FOUR PATHS.

The Rev. W. G. Barrett, in a letter dated 15th of August, gives the following notice of the deeply interesting event now under notice:—

According to previous arrangement the children of the school assembled at nine o'clock, when they were examined in their various exercises, and some rewarded with medals. A hymn was then sung, and after a few words of commendation they marched out of the school-room to a booth erected in the chapel yard, to await the distribution of the buns. Previous to this the children belonging to Brixton-hill school (43 in number) came in walking in pairs, and headed by their teacher. Having thus all assembled, they were arranged by Mr. Milne up each side of the booth, and after another hymn 250 buns were given away to the children of the daily, sabbath, and mountain-station schools. Really this was the most interesting sight I have seen in Jamaica; and I said several times, I would give almost any thing for those who manifest such interest in the progress of negro education to have witnessed the laughing faces, and decent dresses of this noble "picanniny gang."

A moment's rest, and the services of the day commenced; though the Baptist Chapel, a mile hence, was opened and crowded, I was obliged to send all the children out of the chapel and school-room to accommodate the assembly of adults. Of course many were strangers, to whom the 1st of August is more precious than the Sabbath. I preached from Psalm xvi. 6, "The lines are fallen unto me in pleasant places, yea, I have a goodly heritage."

I observed that this was probably the language of David, who here rejoices in that portion of the promised land which belonged to his tribe, as possessing peculiar advantages, and calling for special gratitude. It was easy to prove to them that they had a goodly heritage, and that their present condition demanded hearty and unfeigned thanks to the Giver of such blessings. To excite within them such feelings as David had when he thus devoutly praised the Lord while acknowledging his favours, I bid them consider three things:

1. The unhappy condition of that portion of Africa from which all their ancestors, and many of themselves were torn.

2. Their own most deplorable and recent condition in this country.

3. Their present circumstances and prospects; and the means by which so complete a change had been accomplished.

I then concluded by giving them such plain advice as I knew all would understand, and as I thought suited to the celebration of the first anniversary of freedom. The collection, with free-will offerings, was nearly 50%. This first part of the day's services was concluded about two o'clock. We had arranged to have a dinner together. The stewards immediately after service chose eight waiters, and the table was very tastefully laid out, and furnished with every proof of hospitality. Upwards of 150 sat down to the excellent repast, which was furnished by the people. Nothing could exceed the order and decency of the whole. Not one approached the table till the bell rang; then all quietly seated themselves; and when I tapped the table with the

handle of my knife, all rose, and we sung,

"Praise God from whom all blessings flow."

We had nothing to drink but water, and sugared water. No description can do justice to the quietness and respectable conduct of the people. Yet, these are the people declared with solemn gravity to be unfit for freedom.

It was very gratifying to witness several of those who had once held slaves, sitting down side by side with their former apprentices; all declared it was the happiest day they ever saw.

After the dinner we planted a cocoa-nut tree, the emblem of liberty. This has been pulled up since by some of the gentlemen in the neighbourhood; we have replanted it, and, as one of the people remarked, "they pull up our tree—but them can't take away we August."

In the evening a meeting of the two congregations was held in the adjoining Baptist chapel, and thus ended the happiest day I have spent in Jamaica.

FEMALE EDUCATION IN THE EAST.

THOUGH the measure of success that has attended the partial efforts hitherto made in this peculiarly difficult department of Missionary labour in the East, may be truly said to indicate the day of small things, yet it seems admitted that sufficient has been accomplished to show that the undertaking is far from bearing a hopeless character with reference to its final result. Exclusive of the preaching of the Gospel, probably no other branch of effort exceeds it in importance at the present time. So long as the debasing trammels by which the female mind in oriental countries has been for ages held in bondage remain unbroken, and women are excluded from their just and natural position in society, it seems almost vain to expect that the influences of our holy religion can duly expand. Viewed in this way the cause of female education in the East assumes an aspect of paramount importance; and all by whom it is actively espoused and supported must be regarded as effectually contributing to the furtherance of the glory and kingdom of Christ. From the lively interest which for some time past has been manifested among the friends of the Redeemer at home in this rising cause, we have much pleasure in offering for perusal the subjoined communications on the subject which are amongst the latest that have reached us. Writing from Pinang, in December last, Mrs. Davies, the wife of one of our brethren at that station, observes:—

It is not necessary that I should say any thing on the degradation with which the female is treated, and in which she is held in this as well as in every part of the heathen world, as it has been so repeatedly done by persons much more capable than I am of drawing the picture to the life. At home and on paper it may be a picture, but here it is a sad living reality.

For Chinese girls we opened some few months ago, a school with five little child-

ren; our number has since increased to 13, and after the Chinese holidays, which will take place in about eight weeks, we have a fair prospect of a considerable addition, so we shall not fail for want of scholars; at least so it appears now. These 13 immortal beings are entirely separated from their parents, and not allowed to leave the premises but for a few hours every Saturday. They are fed and partly clothed by us, and as it would not be practicable to

take the little girls into our own house, having already twenty boys, we are obliged to hire a house for them near to our own, and a school-mistress to teach them English, reading, writing, sewing, &c. Such a school is therefore comparatively expensive, (and without the increased assistance of the Society, and of friends, we shall not be able to carry it on,) and we should be very sorry to relinquish it after a commencement much more favourable than we anticipated, for we cannot but hope that it may tend to advance the females not only in the social scale, but to make them partakers of the blessing of being "new creatures in Christ Jesus."

In the midst of our discouragements and apprehensions (for to render schools for Chinese children efficient, is not indeed an easy matter,) we often think thus:—Between the age of six and twelve, impressions were made upon our own minds that will never be effaced,—these children we think are susceptible of the like impressions. If, therefore, in such an institution we can so place these children, as at all to deprive them of the domination of home, to afford them the opportunity of witnessing Christian habits by attending family worship and the services of the house of God, we cannot but hope that impressions if not similar to what we ourselves received, yet favourable to the cause of truth, may be made on their

minds; I mean independently of all direct instruction that may be given them. But should we be able to give them a knowledge of the true God, and of his Son Jesus Christ, we cannot but hope that when they grow up they will not hide from their children what they have learnt, that the generation to come may know them, that the children that shall be born shall arise and declare them to their children.

I must close, however, by begging an interest in the prayers of the Society and our friends, offering our sincere thanks to the Directors; to my kind relatives and friends at Sidmouth and Sidbury, Devon; to the Society for promoting Female education in the East; to Mrs. Glyde, Bradford, Yorkshire; to a lady who signed herself L. E. I.; to relatives and friends belonging to Cravenstreet Chapel, London; and others, for their liberal contributions towards our schools. Our grateful acknowledgments are due also to the congregational church at Great Torrington, Devon, formerly under the pastoral care of Mr. Davies; to a lady in Dorsetshire, per Rev. R. Knill; and others, for remembering Pinang. Our highly esteemed and much beloved friends, Mr. and Mrs. Dyer, contribute very largely towards the support of our schools, and their kindness to us we would ever desire to remember with gratitude.

Mrs. Beighton, at the same station, writes as follows, in relation to an interesting school of Malay girls which she has succeeded in establishing. Having adverted in grateful terms to the disposal by sale of various valuable articles presented by friends in this country for the benefit of the school, she observes:—

In a former letter I mentioned our native girls' school, in the Compound, and that we had taken five girls under our roof. The funds which have now been received will be applied to the support of these girls. I began to be afraid that we should not be able to keep these poor children, but the assistance now received has given me fresh encouragement, and will last for some months to come. We shall feel grateful for any small donations, or a box of useful articles for sale, such as ready-made frocks or baby linen, scissors, needles, thread, or chintz. We are in great want of a few

spelling-books, reward books, and some Scripture pictures for our Sabbath and native school; the latter would be very useful and interesting to the native girls. We still have many discouragements in getting females to attend school regularly. The parents consider us under great obligation to them for sending their girls. I hope, however, that as they must perceive the improvement in the conduct of their children, they may value the instruction given. Pray for us, that the good seed may bring forth an abundant harvest in the Lord's own time.

SINGAPORE.

In a letter lately received from the brethren at this station, Rev. A. and J. Stronach, a brief allusion is also made to the same subject. Referring to some statements contained in a communication addressed to them by the Directors, they remark:—

We notice what you say as to the female Malay boarding-school, which you will have learnt ere this, Mrs. John Stronach has got established. We are happy to state that before your letter arrived, a circular

and subscription list, describing the circumstances of the school, had been sent round, and the consequence was that the Hon. the Resident Councillor, Mr. Church, presented a donation of 30 dollars; W. D. Shaw, Esq.,

the Sheriff, 10 dollars; A. L. Johnstone, Esq., a merchant, 10 dollars; and other gentlemen, military and mercantile, subscribed smaller sums; and in all 125 dollars were given. We trust that friends in England will help us by sending out articles for sale; and we would humbly suggest that a request to this effect might be

made public. Of course we shall not apply to the Society for funds except in the last extremity. There are now eight girls entirely clothed, fed, and educated, and we hope the number will increase as the Institution becomes better known to native parents.

CALCUTTA.

At some of the stations in the north of India, female schools have also been established; and the latest accounts of their progress, though of a mingled character, are by no means devoid of encouragement. To the appended extracts of a letter from the Rev. John Campbell, of the Calcutta Mission, we gladly invite the attention of those friends who feel more particularly interested in the subject now under notice. From the practical and comprehensive views embraced in this communication, the pains evidently taken to convey distinct and correct impressions on the topic to which it relates, and the portion of interesting intelligence which it combines, we cordially recommend it as deserving a close and careful perusal.

As the subject of female education is exciting so much interest in England, I had long since determined to state my views regarding it; and I feel the greater liberty in doing this, as Mrs. Campbell has had the sole management of the girls' school in connexion with our Society in Calcutta, since our arrival in the country. Much misapprehension on this subject prevails, I suspect, in England. India is not yet in such a state of advancement as to warrant sanguine hopes of much being effected by female schools. Not that I would discourage any well directed efforts; the work is advancing slowly indeed, but steadily. On an extensive scale, however, little or nothing can be done at present. The Ladies' Female School Society, of which Mrs. Campbell is Secretary, has tried every plan deemed worthy of experiment, but I am sorry to say with little success. The plan which they now pursue, and which has been in operation for several years, is, I think, the best, and the only one likely to be efficient in the present state of society in India. All their day schools for heathen children have been abandoned, from a conviction of their inefficiency, and their funds are devoted to the female orphan school, which is constantly superintended by Mrs. Campbell and her sister Miss Smart.

This school is intended for the children of native Christians, and orphans. The children reside on our premises, and are separated from native influence. The extent of their Scriptural knowledge and Christian demeanour are encouraging; they are, in fact, much in the same position as in a religious boarding school in England. The influence of a Christian education is easily seen in their altered habits and conduct; and it will, I trust, become still more apparent when they shall have become the

parents of a future and more intelligent race of native Christians. The number of children in this and similar institutions is small, and consequently their influence must be limited, but the labour bestowed has been already crowned with success, and I hope a richer harvest is yet in store. These remarks I apply not merely to the school conducted by Mrs. Campbell, but to others of a similar nature. The heathen day-schools for girls, I believe to be a failure, and the funds and labour bestowed on them almost thrown away.

I have been led to this conclusion from experience, for we have repeatedly tried that plan, and from our experience we could neither recommend nor encourage it. A short account of the state of things, and of the manner in which such schools are conducted, will, perhaps, be more satisfactory, and furnish data upon which you may form your own opinion.

1. It is well known that Oriental females are seldom seen without doors; but to no country is this remark more applicable than to Bengal. The higher and middling classes of females never appear in public, and all are alike denied the use of books. From the ancient works of the Hindoos, we learn that it was not always so. Some of their ladies were distinguished for their acquirements in science and philosophy. The manners of the people, in this respect, are entirely changed, particularly since the Mohammedan invasion; and it is probable that the rapacity and licentiousness of the Moslems first induced the Hindoos to shut up their wives and daughters to protect them from insult. But whatever may be the causes which brought about this change, it is a fact that now no respectable female is ever seen, except by some rare accident. The natives are not only careful to exclude

their females from society; their religious prejudices are also opposed to their education. It is no recommendation to a woman that she is able to read. Intelligent natives who have received a European education lament this state of things, but dare not yet break through it, such is the influence of popular prejudice; until the men, therefore, are enlightened, and are influenced by the principles of the Gospel, which alone can make them superior to every prejudice, I see no prospect of enlightening the females.* It ought to be remembered that the natives of this country are not only heathens, but in regard to their prejudices on the subject of female education, differing from all other nations among whom Missionaries labour. The custom of excluding their females from society, and of keeping them in ignorance, is associated with the strongest passions of the Hindoo. Their jealousy, their sense of honour, shame, and propriety, and their religious prejudices, all combine to oppose every effort to educate their females. Not only the respectable natives, but even the common mechanics of Bengal (as far as I have been able to ascertain) will not send their female children to any school.

2. The prejudices of the natives against female education being so strong, very few even of the lowest classes will send their daughters to school, unless they are paid for so doing. We frequently tried to form a heathen day-school in connexion with the Institution, but we did not succeed because we opposed the system of hiring children; owing to this and other objections, we abandoned the attempt. It is true, that by dint of rewards, &c. &c., a number of low children may be collected, but the good effected is far from being commensurate to the labour and funds expended. A short account of the system generally pursued will illustrate this fact. A number of heathen women, called Hurkarus, are employed to collect children. They go about from house to house, among those classes to whom the rewards their children receive are an object, and by giving a few pice they succeed in collecting a number of children. These remain in school about three hours per day, the rest of their time is spent at home, when they never look at a book. As these Hurkarus are often paid according to the number of children they bring, it is their interest to collect as many as possible; but although we thus succeed in keeping up our numbers, it frequently happens that

the individuals are not the same; those we have to-day may not be present to-morrow; but the aggregate is pretty nearly the same. Hence it is that little progress is made, and how this evil can be cured I know not.

3. The children are not allowed to remain in school sufficiently long to allow their characters to be formed by their education. They are withdrawn before they are well capable of appreciating moral and religious instruction, particularly as that instruction is so wofully counteracted by the bad example of home: add to this the poverty of their parents, in consequence of which the children are sent as soon as possible to any employment that promises a better remuneration than the few pice received in school. Hence the majority of them leave before they are able to read the Scriptures, and many of them before they can read at all. I believe that I cannot be contradicted when I state it as a fact, that out of every 200 girls who leave these schools, there are not above 20 who can read the Scriptures. But if it be inquired how many even of these 20 read the Scriptures at home, or when they leave school, I fear the number will be found small indeed.

4. Although these children did attend regularly, and long enough to be able to read, &c., yet they would have no influence upon society. As already stated, they are (especially in Calcutta) the children of the lowest classes, such as Mathers and Mochies (sweepers and cobblers.) I doubt the propriety of educating the females of this class of people while the males are uneducated, for be it remembered that the fathers, brothers, and other male relatives of these girls, are almost the only class of natives who are entirely uneducated. Lads from all other classes attend our schools. Now, if the only educated females in Bengal were to be found among that class, the male portion of which are above all others most ignorant, would not this be a strange anomaly?

The system of girls' day-schools as at present pursued, (and I know not how the evil can be mended,) is radically wrong; I could not therefore either recommend or encourage them. It is in our boarding schools alone that any good can be done. But as the natives are beginning to bestir themselves on the subject of female education, I hope the time is not far distant when we shall see many of them willing to send their daughters to us. Whenever that happy state of feeling exists, we shall be ready to receive them. But until then, I

* As an encouragement to the friends of Female education, I may mention that the subject is beginning to be agitated among the more respectable natives of Calcutta. The young men taught in our schools are beginning to teach their female relatives privately at home. This promises to become general. I frequently endeavour to impress the lads of my school with the importance of this subject, promising to assist them with books, &c., if they will teach their female friends at home. I hope a great change will soon be effected by these and other educated young men.

think we ought to confine ourselves to boys' day-schools, and to female boarding-schools.

The girls' school on our premises I am happy to say is prospering. There are 27

girls in it at present; some are the children of native Christians, others are orphans. As my time is wholly occupied with the boys' school, the care of the girls wholly devolves upon Mrs. Campbell and her sister.

DEATH OF THE REV. G. TURNBULL.

In the *Missionary Magazine* for September, we briefly adverted to the afflictive tidings which had recently arrived of the death of the Rev. Gilbert Turnbull, late of Bangalore, in the Madras Presidency. Since that period the following deeply pathetic, but no less consolatory, account of his last illness and death, has been received from Mrs. Turnbull, who writes from Sydney, under date 29th of March, at which period she was preparing to return to India, impressed with an earnest desire to devote herself afresh to the work of Christian education among the female natives at Bangalore. The latest earthly engagement in which her lamented husband employed his exhausted energies was an attempt to write to the Foreign Secretary, but he only succeeded in a partial fulfilment of his intention, when extreme debility obliged him to desist. The unfinished letter, the former part of which chiefly refers to the progress of his illness in the Madras Presidency, up to the period at which, in accordance with the united recommendation of his brethren and medical advisers, he came to the determination of proceeding thence to New South Wales, thus closes:—

There being one vessel in the roads for Sydney, we decided on embarking in it. I had often heard much of the discomforts of a country vessel, but there appeared no alternative; and as Capt. S— was to be accompanied by his wife, a member of our Mission church, we did not doubt but we should be very comfortable. There were no other passengers. We had nineteen convicts on board, among whom I tried to make myself useful. They were chiefly Roman Catholics. I should have done more among them when my strength became recruited, but, alas! my hopes were again to—

ertion, he laid it aside, fully purposing to conclude it on another day. That day never arrived, each succeeding one found him weaker, and now the hand that penned it is mouldering in the dust; but blessed be God for the full assurance I have that my irreparable loss is his eternal gain, and that while my widowed heart mourns over blighted hopes and prospects of usefulness, his spirit is before the throne of God, and that with the heavenly host above he is tuning his harp to the praises of his Redeemer who purchased him with his own precious blood, and who has taken him to dwell with him for ever.

Thus far, my Christian brother, (Mrs. Turnbull observes,) had my beloved husband written, when overcome by the ex-

But I will endeavour to give you a connected detail of the Lord's dealings towards us from the period of our voyage.

After mentioning their arrival at Sydney, on the 18th of December, and the great kindness experienced from several attached friends of the Missionary cause belonging to that place, Mrs. Turnbull proceeds:—

A Christian friend residing on the Surrey-hills being anxious that we should try the air there, we decided on going for a few weeks, and on Friday, the 15th inst., we rode over a distance of four miles; the dear invalid bore the journey well, and on entering the house and looking round on the country said, "Oh, I think I shall soon get strong here, the air feels so bracing." But our Father in heaven, in infinite wisdom and love, had otherwise ordained. He slept well all night, and the next morning rose at his usual time, apparently refreshed, and while assisting him to dress he stood up,

and feeling his limbs totter, he said with much emphasis, "I feel that I am going, but it is all well." His countenance appeared much changed; and the agonising truth for the first time seemed revealed to my mind that we were going to part. As my day so was my strength. With a composure which now appears to me surprising, I laid him down, and gazed on his still fine countenance, unable to articulate a word, when he broke silence by saying, "My heart and my flesh are failing fast, but God is the strength of my heart, and my portion for ever."

A great difficulty in breathing prevented

him from saying more for upwards of an hour, when he rallied a little, and his medical adviser calling soon after and seeing how very fast he was sinking, appeared much affected, and said, "Oh that I could indeed give you something to relieve you!" upon which he looked stedfastly on him, and said, "Oh, Mr. W., no human means can now avail any thing, I'm going fast; oh yes, I shall quickly be with Jesus, and see him as he is! Oh the blessedness of having sought him in health! his blood alone cleanseth from all sin: I feel it has cleansed me, the chief of sinners." Then he appeared to doze a little, and on awaking and seeing dear Christian friends in the room, and weeping, he said tenderly, "Don't grieve, love, our union has been short, and marked by much affliction and trial, but I'm going to my precious Saviour, and there we shall soon meet never more to separate; live near to God, and work for him, and he will be your husband, and will greatly bless you." He then spoke of distant beloved friends, of Mr. William Campbell, and of the natives, and begged of me to write to you, saying, "Ah, the Directors anticipated much from me, having lived so long in India, but the Lord only permitted me to work for him a few months. How mysterious has been my career—so long silenced! but I shall soon know wherefore it was thus; oh yes, and knowing I shall adore and praise him—for it has all been in love—oh what a glorious band of Missionary brethren will welcome me above!"

He then again for some hours seemed fast sinking, but he spoke a little at intervals; once he said, "I'm in the dark valley, but I fear no evil, Jesus is with me, his rod and his staff support and comfort me; oh, nothing will do for a dying sinner but Jesus—he alone—how often have I been tempted to think I am not a sinner, my pride revolted from the thought, and had he cast me off then, what should I now do? my own righteousness is indeed but as filthy rags, but Jesus has clothed me with His, and my Father has accepted me." Then, raising his arms, he said with a loud voice, "Witness, ye believers, what it is to die in Jesus—all peace—all safety—all joy. His dear precious blood alone can cleanse from sin, can give comfort in the hour of death; live near to him in health, and he will be near to you, and will be your support in sickness and death." Then, extending his arm towards heaven, he exclaimed, "Come, Lord Jesus, come quickly, I long to see thee as thou art—why tarry thy chariot wheels? I am ready; oh take me to thyself." In the afternoon he revived considerably, sat up in bed without assistance, and seeing me by his side he threw his arms round me, ex-

claiming, "Oh, my darling wife, what, have I come back to you again? I thought I should never more behold you in the flesh. I have been to the gate of heaven, but the Lord has brought me back again; I long to be gone, but I would wait my Father's will." He then rose and walked alone to the next room and partook of some food; after which, feeling exhausted, he returned to his bed again, and slept peacefully throughout the night.

On the following morning he asked what day it was, and when I told him the Sabbath, he smiled sweetly and said, "Ah, I shall be with Jesus before it closes; how delightful to go home on the Sabbath and commence one which will never end." His mind was very wandering during the morning, but at noon it became more collected; and on seeing Mrs. Hunt (in whose family we first remained after our arrival) in the room, he looked pleased, and taking her hand with mine in his, said, "I commit my dear wife to your care while she remains here, I know you will be a mother to her as you have been to me;" and being assured by her I should want nothing during my sojourn here, he thanked her, and prayed the Lord to bestow on her, her dear partner and children, every spiritual blessing, that they might rejoice him above, an undivided family. Then looking stedfastly on me, he said, "Remember, you are a disciple of Christ's, you have given yourself unreservedly to him; for him, and his blessed cause, you gave up your home and your country. Oh return to India, and labour for him while health be spared, and if the spirits above are permitted to behold the work of God on earth, with what delight will mine watch your efforts to promote the salvation of the precious souls of the poor degraded Hindoos. In health the cause of Missions was dearer to my heart than any thing; I desired to live only to promote it, and it adds comfort to my last moments to feel assured your heart is interested in it too. The Lord give thee grace to fulfil it."

After this he appeared to be engaged in prayer for some time; the motion of his lips was perceptible, but from his extremeness we could not catch a single word; it appeared to be for me, for after some time he opened his eyes, rested them on me, and then bid me farewell, saying, "Oh blessed assurance that we shall soon meet above, never more to sorrow nor separate." In the afternoon, he again rallied and longed for his dismissal; his extreme weakness would not allow of any connected conversation, but his mind was not only peaceful, but triumphant at the prospect of death. At various intervals he exclaimed, "Blessed Saviour, precious Jesus, I long to see thee, to be with thee, why tarriest thou? Oh

hasten thy chariot wheels, and set me free from this body of sin and death. I feel thee supporting me, thine everlasting arms are underneath me. Oh take me hence to dwell with thee for ever; thou hast prepared a mansion for me above, my spirit pants to inhabit it." Several times he attempted to sing, but found himself unable. He begged me to repeat to him the hymn commencing, "There is a land of pure delight," and when I had finished, he said, "Oh I am almost there, I can already see the delectable mountains, and ere long shall eat their precious fruits."

About nine o'clock he begged the family might be called, and when Mr. and Mrs. Wright entered the room, the former said, "Ah, my dear brother, you will soon be home now." When the dying saint replied with joy, "Oh yes, very, very soon; the Spirit is calling me to come away; I shall be asleep in Jesus before morning, how sweet that will be!" Wishing our friends to retire to rest, he bade them farewell, thanked them for their kindness to us, and said, "Now I'm going to sleep, and shall wake with my dearest Saviour." But the spirit was yet to struggle a time ere it was set free. That night he slept well; in the morning it was but too evident his dismissal was near; even then, he spoke only of Missionary operations, of dear Mission-

ary brethren, of schools, translations, &c. At noon, hearing that Mr. Joseph was below, he begged to see him, and asked him to commend his soul to God in prayer. Being asked if he felt happy, he replied, "Oh yes, the Lord is taking me to himself, and by a pleasant path." He begged him to give the address at his grave. Again his mind wandered until eight o'clock in the evening, when he revived for a few minutes, and said, "I'm just at home; oh, I shall soon be with my Saviour." Again he relapsed, and remained unconscious till about twenty minutes before 12 o'clock, P.M., when, perceiving his breath much altered, I called up Mr. and Mrs. W. For about ten minutes we stood watching the increased difficulty of breathing in solemn silence, when he said faintly, "My heart and my flesh faileth." Then, rousing all his remaining strength, he uttered in a loud and distinct voice, "But thou art the strength of my heart, and my portion for ever." These, his last precious words, were a testimony to the power and goodness of God to support, even in the hour of death; a few minutes more difficulty of breathing; and we thought he was dozing, he breathed so gently; it at length became fainter, and five minutes before twelve o'clock he sweetly, calmly, peacefully, without a struggle or a movement, fell indeed "asleep in Jesus."

CONVERSION OF A BRAHMIN IN TRAVANCORE.

SELDOM has an instance of conversion been communicated to the churches at home from this part of the world, more distinctly exhibiting the marks of that Divine power which alone is adequate to renew the heart, than that which it is now our grateful satisfaction to present. The account has been received in a letter from the Rev. Charles Mault, of the Nagercoil station, under date of July last. Such are the events by which the hearts of our brethren are cheered amid the toils and trials they experience in pursuing the ministry of reconciliation among the heathen; and by these, fresh assurance is given to all the friends of Missions, that He without whom they can do nothing, is, indeed, working with them for the furtherance of that kingdom which, it is declared, shall be the joy of the whole earth. With reference to the encouraging event to which attention is now invited, Mr. Mault thus writes:—

A circumstance has lately occurred in this Mission of a very pleasing nature, which I shall briefly relate for the information of the Directors. Three weeks ago a young Brahmin of about 24 years of age made an open profession of his faith in Christ, and is now residing with us pursuing a course of instruction. He has been employed as a schoolmaster in the Mission about four years, the duties of which station he has discharged to our entire satisfaction. For some time past he has been the subject of deep convictions, which he concealed till about six months ago, when he first opened

his mind to brother Miller, but at the same time requested that it might be kept secret. The spark, however, would not be smothered, but was fanned to a flame, which constrained him about a month ago to open his mind more fully to brother Russell, requesting that he might be sent to some other station in order to make an open profession, as he feared the consequences of doing so among his own people. From this however he was dissuaded, and an asylum was offered to him at Nagercoil.

Previous to his leaving his village he called his scholars and friends together in

the school-room, and told them that he intended to become a Christian; and to show them that he was in earnest, he broke off the sacred string, the mark of his caste, and threw it from him, after which he knelt down and prayed with them. This took place on Saturday night, and early on Sabbath morning he came over to Nagercoil. When he arrived he was in such a state of excitement as caused me to fear he would lose his reason; all that he could say was that he had done all for the glory of God. As I was on the eve of visiting a congregation in a village a short distance from Nagercoil, I took him with me. Soon after our arrival I was glad to find that he became quite composed, and gave me a very interesting account of the state of his mind and of the means of his conversion.

On our return several of his relatives, with others of his caste, were waiting for him with an intention to take him away by force if he refused to accompany them. After many angry words on their part, he distinctly told them that he had made up his mind to be a Christian, and as a proof of it he had cast off his Brahminical string, and eaten in my house. When they found they could not prevail with him, they wanted to carry him off by force, but as they were not allowed to do so they gradually left. Since that time they have made several other attempts, but with no better success.

We have reason to hope that the young man is sincere, and that the step he has taken is the result of conviction. For in the first place, the change has not been sudden, but gradually produced by the perusal of the Scriptures, and a regular attendance on a course of instruction weekly given to the schoolmaster, where it was noticed he was sometimes deeply impressed. He is a person of good abilities, and his situation has given him an opportunity of becoming acquainted with the truth, of which he has availed himself with much diligence. Again, he was fully aware of the danger, contempt, and scorn to which he would be exposed by an open profession of Christianity. This made him long conceal the state of his mind, and threw him into the greatest excitement when he determined to join us. There is something so decided in what he has done as to give us the greatest hope that he is sincere. By entirely abandoning caste, by eating and mixing with those who are considered the offscouring of all things, he has sacrificed all those things that his countrymen, and especially

those of his own caste, consider as dear as life. What has God wrought!

When the conversion of an individual connected with a Mission station is mentioned, it is apt to excite a suspicion in the mind of some that an undue influence has been exerted, or that a pecuniary consideration has been the moving cause. I shall not stop to notice so unworthy an insinuation, but state that he was well aware that his situation did not depend on an open profession of Christianity. And as it regards money he has been in the receipt for some time of a better salary than is paid to most of the Christian schoolmasters employed in the Mission. The truth is, I have never observed that the love of money was a predominant passion in his nature. In a word, his decision of character, his good sense, his desire to know and to do the will of God scarcely leave a doubt in my mind that the change produced is the work of God. Nevertheless, I would rejoice with trembling, and commit the young man to God who is able to keep him from falling.

His conversion has made a great stir in the neighbourhood. Some of the heathen say he is mad, some that the decision he has manifested is the result of deep reflection, and others that it is the work of God; and is wonderful. We hope and pray that some good will arise out of the present excitement, and that many will be induced to examine the merits of Christianity for themselves. Some hopeful impressions appear also to have been made on several other schoolmasters; one, a high caste man, with his family, began a few months since to attend regularly on Christian worship.

I would observe before I close, that we have much encouragement in every part of our labours. Our congregations are increasing, especially in the eastern part of the Mission. Many of the people are attentive and fast improving in knowledge, and others are giving themselves up to the Lord and to his people. The schools are well attended, the children are making considerable proficiency in the knowledge of the best things, and a few seem in a hopeful state. This department of our work affords us great encouragement. Additional readers, of which we have been advised during the past year, have all been appointed, and are diligently and usefully employed. We are proceeding in erecting the chapels so kindly subscribed for by our friends in England with all possible speed.

INDIA.—BAZAAR AND STREET-PREACHING AT COMBACONUM.

THE following passages occur in the last report received from Mr. Nimmo, the Missionary at this station. The facts which he mentions are strikingly illustra-

tive of the excited state of the native mind in relation to the subject of Christianity, and serve to show that while the greater part of the people still love the darkness rather than the light, and therefore raise their voices in opposition to the Gospel of salvation, a few are found not only impressed with the validity of its claims upon their belief, but honest and bold enough to avow in the presence of the less candid multitude, the convictions which they feel of its being a message sent from God. That such individuals may speedily be led to the fountain open for sin, and be made partakers of the riches of Divine grace, will be the prayer of all who feel concerned for the promotion of the Saviour's glory in the spiritual regeneration of India. Mr. Nimmo writes:—

Bazaar and street-preaching has been attended to as before. Having now stated preaching almost every afternoon in the week, it is but seldom I am enabled to go about the bazaar streets myself; but I have made it a rule that all my assistants should on certain days of the week regularly attend to this important work, and I trust we have not been labouring in this department altogether in vain. All the heathen festivals here have been, as usual, regularly visited by myself and by my assistants. Among these festivals the late great Mohammedan festival should be particularly noticed. During this festival, we were enabled to preach almost incessantly for six successive days to some thousands of the poor heathen that were collected from almost all parts of India, and to distribute upwards of 3000 tracts, and several copies of the Gospels.

I shall however conclude this part of the report by adding a few extracts from my journal, bearing on public preaching among the heathen.

After preaching at Combacunum, I heard a Brahmin warmly contending with another Brahmin in defence of what he heard me assert, and calling Seven a madman, and Brahma a liar; a short distance from this, a respectable Brahmin followed me, and addressing me he spoke thus: "Sir, I come from Trichinopoly, the other day I saw the tract, 'Duties of Parents,' and like it very well. It is a very good book. Please give me a copy of it." At Combacunum, after preaching for some time, I desired one of my assistants to read and explain the parable of the prodigal son. A man of much learning, and who had not long ago disputed with me about the Saviour, and who partly admitted the necessity of such a Saviour, addressing the as-

sistant, and another that stood by him, inquired if repentance in itself was enough for salvation; and looking up to me, said, "Sir, surely you will not say so. You will assert that a Saviour is needed, and which also I approve." At Swamy Malai, a poor miserable man, evidently not far from death, came to me and acknowledged he had too long neglected my advice to drink of the water of life, but he was very sorry for it now.

At Mayaveram, a young Brahmin, after hearing me for some time, expressed himself nearly as follows, "I am convinced that idolatry, with all we do to atone for our sins, is insufficient; but what can I do? Were I to forsake all these things and become a Christian, I shall be immediately exposed to persecutions, and to death too, perhaps." Another Brahmin, in reply to one of my opposers who maintained the pernicious doctrine, that God is the author not only of good but evil, said, "Never say so, God is the best of beings, and can therefore be the author of good only."

At Vullungaman, I was latterly very much annoyed by two men, who beside abusing us most shamefully, dispersed all my hearers, and would if they could have beaten us. In the midst of all this unpleasant noise and insult, I am thankful to say an old and interesting man stood up, and addressing our opposers, spoke nearly as follows: "Why make all this noise? Why abuse these good people? Tell me, my friends, are not all our idols useless and lifeless things? What good have we reaped by them? Surely nothing at all. Jesus Christ is the only Saviour of the world." On hearing this, one and all opposed and abused him awfully, calling him a pariah, a Christian, a lost caste, and many more other names.

A LIBERAL CONTRIBUTION.

THE Directors have lately received a donation of five pounds in aid of the funds of the Society, accompanied by the brief letter which is given below. They are desirous to hold up the example to the view of the humbler classes, to which the writer acknowledges himself to belong, not for the purpose of eulogising the worthy individual who has made this liberal offering, but with the hope that it

may be influential in diffusing a similar spirit among those who occupy the same rank of life. The spiritual claims of the heathen, the injunctions of our Divine Saviour to supply those who are ready to perish, with "the bread that cometh down from heaven," press equally on the poor and the rich, all being required to give according to their ability. It is of supreme importance that this sentiment should be deeply fixed in the heart of every disciple of Christ at the present time, and that an enlarged exhibition of its influence should speedily be made. To accomplish all that still remains unachieved and unattempted, every hand must be put to the plough; every talent, the least as well as the greatest, brought into requisition and zealously exerted, till in the strength of the Lord victory be obtained. The letter referred to is as follows:—

To the Directors of the London Missionary Society.

I wish to inform you, that one of your Missionary Collectors lent me, a short time ago, the *Missionary Magazines* for June and July, 1839, to read. I read about the General Annual Meeting you had in May, and the Special Meeting you had to receive those six poor Christian refugees who have fled for their lives from Madagascar. I have been a penny a week subscriber for fifteen years or more to the London Missionary Society. I believe God has greatly blessed me for it, but from reading the above-mentioned Magazines, I came to this conclusion, that I would give five pounds to the Missionary Society more than my penny per week. I now send the five pounds to you, with my poor prayers that God would bless all the nations of the earth, and every poor heathen with the Gospel of Jesus Christ.

CHESHIRE.

A WORKING MAN.

ORDINATION OF MR. WADDINGTON.

ON Wednesday, the 9th of October, Mr. Joseph Waddington, late student at Aire-dale College, was ordained to the work of a Missionary in Berbice, at the College Chapel, Bradford, Yorkshire. The following ministers took part in the service; Revs.

J. Stringer, of Idle; W. Eccles, of Hopton; T. Taylor, of Bradford; W. Scott, of Aire-dale College; J. Waddington, of Stockport; J. G. Miall, of Bradford; and W. B. Clulow, classical tutor of Aire-dale College.

RETURN OF REV. S. DYER FROM MALACCA.

On the 19th of September our brother, the Rev. Samuel Dyer, with Mrs. Dyer and family, accompanied by two Malay children, having left his station at Malacca, 6th of May, arrived in London by the ship *John Dugdale*, Capt. M'Gowan, from Sin-

gapore. Mr. Dyer visits his native land with a view to the employment of means for the renovation of Mrs. Dyer's health, which for some time previous to the departure of our friends from Malacca, had been in a declining and precarious state.

RETURN OF MR. SLATYER FROM JAMAICA.

ON the 14th of October, our brother, the Rev. William Slatyer, arrived in London by her Majesty's packet, *Peterel*, Lieut. W. Croke, from Jamaica. Communica-

tions made to him concerning the health of Mrs. Slatyer, (who reached this country in December last,) have chiefly led to his return at the present time.

ARRIVAL OF MRS. LOWNDES AT CORFU.

WE have the pleasure to state, that Mrs. Lowndes and her daughter arrived in safety at Corfu, on the 9th of September,

by the ship *Saucy Jack*, Capt. Farrant, after an agreeable passage of twenty-eight days from London.

EMBARKATION OF REV. J. SCOTT, FOR DEMERARA.

ON the 11th of October, the Rev. James Scott and Mrs. Scott embarked at Gravesend in the *Catharine Elizabeth*, Captain

Merritt, for George Town, Demerara, to resume his labours on the West Coast in that Colony.

SOMERSETSHIRE AUXILIARY MISSIONARY SOCIETY.

THE Anniversary of this Auxiliary was held at Wellington, on Tuesday, the 3rd of September; the preceding evening was devoted to prayer. The Rev. Matthew Hodge, of Wiveliscombe, preached in the morning, and the Rev. Edmund Crisp, Missionary from India, in the evening. In the afternoon a public meeting was held, when W. C. Pym, Esq., filled the chair; addresses

were delivered by Thomas Thompson, Esq., of Poundisford-park, and Rev. Messrs. Luke, Davies, Crisp, Taylor, and others. The attendance at all the services was highly encouraging; the collections were good, and it is expected the Parent Institution will this year receive from Wellington, double the amount transmitted last year.

APPLICATION FOR COPIES OF THE ANNUAL REPORT FOR 1839.

TO THE OFFICERS OF AUXILIARY SOCIETIES AND OTHERS.

IN consequence of the greatly increased demand for the Society's Annual Report this year, the supply, though larger than last year, has been found insufficient. The Directors will therefore be obliged by the officers of Auxiliaries, and other individuals, in town or country, forwarding to the Rev. John Arundel, Mission House, Blomfield-street, any copies of the Annual Report, or of the Abstract for 1839, which the parties to whom they have been sent may be able to spare, in order that the wants of other Auxiliaries may be fully met.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following, viz.:—To the Ladies at Arundel, per Mrs. Dobbin, for materials for work at the native school, Calcutta; to the British School, Dorking, for a parcel of useful articles, and two gross of thimbles, for Rarotonga; to "G.," Whitehaven, for a box of books, magazines, &c.; to Miss Love, Dartmouth, for a box of useful articles for Rev. W. H. Drew, Madras; to the Ladies' Working Society, Sherborne, for a box of useful and fancy articles for the use of the School under the care of Mrs. Cox, Trevandrum; to Anonymous, Hampshire, for a box of useful articles for Penang; to the Female Working Association in connexion with the Kelso Relief church, (Rev. Mr. Jarvie's,) for a box of useful articles, for Mrs. Stronach's school, Singapore, value 21l.; to Mr. Joseph Robins, Sevenoaks, for six packets of farinaceous food; to a friend, per Rev. I. Anthony, Hertford, for a pair of shoes for Rev. J. Read, Kat River; to Mrs. Alexander and other Ladies in Leith, for a box of useful articles for Mrs. Scott, for West

Coast Chapel, Demerara; to the Ladies of Dr. Wardlaw's Church, Glasgow, for a box of valuable articles for Mrs. Murkland's school, Demerara; to J. J. and to C. D., for numbers of Evangelical and other Magazines.

Mr. Geo. Bennet presents his personal thanks, and the acknowledgments of the Society, to the Rev. Thomas Jackson, of Stockwell, and the Ladies of his congregation, and other friends there, for a large case, and a bale containing a most liberal donation of various useful and valuable articles, and a large quantity of printed cottons, for the Paarl Missionary station; also, similar cordial thanks to Mrs. Charles, Miss Morley and Brothers, Mrs. Smith, of the Ivy-house, and Mrs. Arnold, all of Hackney, for their very handsome donations of valuable and useful articles for the same important station, under the superintendance of the Rev. Wm. Elliott.

All the above were shipped for the Cape two months ago.—*Hackney, Oct. 14, 1839.*

MISSIONARY CONTRIBUTIONS,

From the 1st to 31st August, 1839, inclusive—(continued.)

£ s. d.		£ s. d.		£ s. d.	
Muir of Rhynie	7 12 0	Society	2 0 0	Rev. Mr. Beckett's.....	3 0 0
Mr. R. Troupe.....	10 0 0	Inch Juv. Society	2 0 0	Silver-street Meeting...	5 14 0
Culsalmond, Col.....	8 0 0	Mrs. Agnes Wright, per		Rev. Mr. Penman's, in-	
Duncanston, Col. and Pr.		Rev. D. Morrison	60 0 0	cluding 1l. from Kem-	
Meeting	13 19 0	Peterhead, Rev. Mr. Mas-		nay, and 1l. from a	
Col. by Agnes Morrison	1 5 0	sie's	10 0 0	friend.....	5 10 0
Mary Ronald	0 13 6	Rev. Mr. Scott's.....	1 18 0	Rev. Mr. Kennedy's... ..	21 1 6
Jean Wilson	0 11 2	Huntly, Ladies' Aux. Soc.	12 12 0	Ditto, Public Meeting	30 2 10
Margaret Leslie	0 11 9	Missionary Society.....	3 0 0	Printfield Chapel.....	2 18 5
Margaret Anderson .	0 16 0	Public Meeting	11 0 0	Rev. Mr. Monro's, Ban-	
Jane Smith	1 0 0	Aberdeen, Rev. Mr. An-		chory	7 7 0
Agnes Anderson.....	0 18 6	gus's	5 0 0	Missionary Soc. by Mr.	
Mr. G. Watt.....	1 0 0	Rev. Mr. Stirling's.....	5 14 6	G. Brown	25 0 0
Kennethmont, O. T. Juv.		Rev. Mr. Thomson's...	10 10 0	Female Aux. Soc.	23 1 10

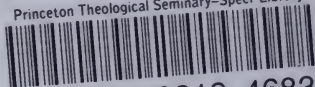
£ s. d.		£ s. d.		£ s. d.	
Female Aux. Soc. Pub. Meeting		Lecumpher, for Nat. Tea. to be called Lecumpher		Somersetshire.	
Legacy by Miss Hay ...		10 0 0		Bridgewater, Ladies' Assoc. per Mr. E. Jeffries	
Mrs. Leslie's Mis. Box		0 7 5		33 1 4	
Juv. Society, Rev. Mr. Thomson's		From 1st to 30th September, 1839.		Bristol, Bridge-st. Rev. H. I. Roper (included in a previous remittance)—	
Mr. M'Combie, Alford		A Friend		Collection by Rev. Dr. Harris	
Two Family Mis. Boxes		150 0 0		160 0 0	
Mr. Ironside, New Deer		W. B.		Collected by—	
Mr. J. Fordyce, Fergie		1 0 0		Mrs. Barber.....	
Major Youngsen.....		0 10 0		Miss Bartlett	
Tough Soc. for propagating the Gospel ...		The Voluntary Principle		Miss Bunnell	
Part proceeds of Mr. Leigh's soiree		5 0 0		Miss Copping	
A few Friends in Cabrach		Hackney, Association in aid of the medical branch of the Chinese Mission, per Mrs. B. Smith.....		Miss Ellison.....	
New Machar Reli. Soc.		31 0 0		Miss Edwards.....	
Banff, Collection.....		St. Thomas's-square, Collection after sermon by Rev. Dr. Harris...		Miss Frost	
Keith, Rev. Mr. Kennedy's		30 10 2		Mrs. Gloyne.....	
Elgin, Rev. Mr. Pringle's		New-Court, Carey-street, on account		Miss Green	
Rev. Messrs. Somerville and Lind's		7 3 6		Mrs. Gibson.....	
Rev. Mr. M'Neil's		Stoke Newington, special effort		Miss Harris	
Forres, Rev. Mr. Stark's		22 8 0		Mrs. Lasbury	
Nairn, Parish Church ...		Legacy under the will of the late G. Hammond, Esq. one fourth of residue.....		Mrs. May.....	
Rev. Mr. Dewar's Monthly Pr. Meeting		1347 8 1		Miss Martin.....	
Inverness, East Church		Misses Devenish, for Orphanas at Benares called Sarah Chisman and Matthew Devenish		Mrs. Morgan	
Rev. Mr. Kennedy's ...		6 0 0		Miss Mitton.....	
Rev. Mr. Scott's		Mrs. C., per Mrs. Flanders, for the South Sea Ship		Miss Newell.....	
Two Friends		1 0 0		Mrs. C. Price	
Less exps. 9l. 7d.		Near Middlewich, a Working Man		Miss Price	
£55 7 3		5 0 0		Miss Eliza Price.....	
East Lothian Society—		Mylor, Mrs. Richards, (L. S.)		Miss C. R. Price.....	
Mr. P. Begbie, Cairndunnis		10 10 0		Miss R. Price	
Mr. J. Dall, Sen. North Berwick		Cumberland.		Miss Parker.....	
Messrs. Banks and Son A Shepherd, in Garvald Parish		On account of collections by Rev. J. Edward, and Rev. J. W. Richardson		Miss Prosser	
Mr. J. Howden, Garleton		155 0 0		Miss Perks	
Proportion of Balance 4l. 18s.		Derbyshire.		Mrs. Roper	
0 6 0		Aux. Society, on account		Miss Russell	
Glasgow Aux. Society—		100 0 0		Miss Roe	
A Friend, per J. Wyld, Esq.		Devonshire.		Miss Saunders.....	
A Friend, R. S.		Newton Abbot.....		Miss Stivens	
Rev. D. Henderson and others, Executors of Miss L. Crawford, late of Dalry.....		14 15 7		Miss Smith	
Kilmarnock, Soiree ...		A Friend, for a pair of Globes for Rev. E. Davies's School, Penang... Plymouth, S. Derry, Esq. for Nat. Sch. mistress		Mrs. Thomas	
13 5 0		5 0 0		Miss Thomas	
Kilpatrick (Old) Relief Church		5 0 0		Miss Turner.....	
Messrs. M'Dowall, and Robertson		Hertfordshire.		Miss Tribe	
0 10 0		Hatfield		Miss Williams.....	
Mr. R. Robertson, Carmunnock		8 3 0		Miss Weaver	
1 0 0		Watford, Col. by Rev. R. Knill, &c.		Mrs. Weaver	
Wellington-street Cong. Society		9 1 0		Missionary-boxes, Cols. &c.	
10 0 0		Isle of Wight.		20 11 0	
Less exps. 17s. 4d.		Legacy of the late Miss S. J. G. Harvey		Less exps. 6l. 15s. 6d.	
44 15 4		16 13 4		370 1 4	
Grahamston, for Nat. Tea. John Craig		Kent.		Surrey.	
10 0 0		Tonbridge, in addition to 4l. 4s. paid in March— Collections, &c.		Walworth, Legacy of late Mrs. Anne Borstman, 90l., 3½ per Cent. Red. less duty	
Buchan, for Nat. Tea. Adam Liud		5 11 10		Willshire.	
10 0 0		2 6 0		Market Lavington	
For Fem. Education ...		Less exps. 12s. 6d.		Corsham	
4 0 0		7 5 4		Devizes	
For the Malagasby.....		Deptford		99 5 4	
19 0 0		28 7 0		Less exps. 2 years, } 124 10 11	
IRELAND.		Lancashire.		17. 13s. 10d.	
Stewart's Town, Col. by Miss Hall, for Nat. Sch. Belfast, T. Sinclair, Esq. per Rev. R. Knill		Rochdale		Yorkshire.	
7 0 0		55 0 0		Whitby, Collections	
10 0 0		Darwen, Ebenezer Cha. West Lancashire Aux. Soc. on account.....		Scarborough, including 1l. from Mr. Ald. Tindall, for Nat. Schools	
10 0 0		1273 7 6		63 2 4	
Middlesex.		Highgate, Friends at.....		WALES.	
Two Sun. Sch. Child. .		3 13 0		Aberystwith, Mr. R. Davies	
Chiswick, Rev. E. Miller and Congregation, first payment		0 7 6		5 0 0	
5 0 0		Scotland.		Peebles, Rev. T. Adam and Congregation, to be at the disposal of Rev. H. Calderwood	

For use in Library only

For use in Library only

I-7 1836/1839
Missionary Magazine and Chronicle

Princeton Theological Seminary-Speer Library



1 1012 00313 4683